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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (PSALMS 33: 12).

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THE ICARIANS.

BY JUNIUS F. WELLS.

To the student of our Church history familiar with the tragic incidents leading to the forcible expulsion of the Latter-day Saints from one place of residence to another—city, county, or state—the aftermath of these localities is bound to be of interest. Who succeeded to the houses and lands from which they have been driven? What has been the fortune of those entering upon the possessions of this cruelly dispossessed people?

It is a fact of history that upon each occasion of their being driven away, the saints found better places to go to, where they were greatly prospered and blessed. It is also true that no substantial benefits came to those whose envious greed for other people's property led them to take part in the mobbings and murders that drove the owners away, leaving well-built houses and cultivated lands as the spoil of their persecutors.

Jackson county, Missouri, was swept as with a besom of destruction, years after the saints left there, in fulfilment of a remarkable prophecy that such should be its fate, uttered by Joseph Smith, in 1838. The other counties in Missouri occupied by the saints have never since known their old-time thrift, that made them like the garden of Eden under the tillage of the saints, until they were expelled from the state. This remark is perhaps subject to modification in quite recent times, since the saints have begun to return, recover and reoccupy some of their former possessions.

It is in part to show how Nauvoo, "the city beautiful," contributes a chapter to this historic decadence, that I have gleaned some facts of interest concerning a remarkable people who succeeded the saints in the occupancy of this one-time loveliest city of Illinois, and the farms of surpassing excellence surrounding it.

These people were called Icarians. It is doubtful if any of them are left. Should there be any, they probably still occupy the dozen small frame houses located upon the four or five hundred acres of land, held in common twelve or fifteen years ago, by about sixty inhabitants of what they still called Icaria, in Adams county, near the southwest corner of Iowa. Here they were as nearly out of touch with the rest of the world as possible, maintaining the customs and dress, and thinking and living in the styles of 1840, a peculiar remnant of people who had had a day of considerable promise and a prospect of importance.

The origin of the Icarians, and the measure of transient success attained by them, came through the Utopian dream and energetic efforts of Etienne Cabet, a Frenchman born for Dijon, France, in 1788. He was fairly well educated, being trained in the law, and became interested in politics, a social reformer and a leader of the French Carbonari, through whose aid he was elected a member of the assembly. He was a man of undoubted ability, but took up extreme socialistic views. He wrote a fiery history of the French Revolution, much praised by early republicans, and later established a newspaper—a forerunner of the present-day yellow journal, in whose pages he managed to print libels enough to secure a conviction and sentence of two years' imprisonment, which he escaped by fleeing to England. In 1839 he returned to France, and in the following year published his famous book called *A Voyage into Icaria*. From its appearance, Cabet repudiated its Utopian character, and declaring himself a genuine reformer, set to work to put his theories into practical form.

Icaria, according to the book, was an ideal place of dwelling, where men and women could live perfect lives. It was the center of political and social perfection, located in a remote part of the world. A flavor of romance is given in *The Voyage* by assuming that this ideal place and condition is the quest of a young English lord whose diary describes, in great particularity, all the elements and conditions that are found finally in Icaria, where his journey ends in a paradisaical haven of perfect peace.

With the narrative supplementing the personal proselyting of its author, Cabet won converts to his scheme of a communistic society. He had ability as an organizer, and with his cheerful, optimistic disposition, and strong will, was soon able to place himself at the head of a small company, bound together under a constitution and set of rules of government designed to give every soul absolute freedom and equality. There were to be no masters and servants. Preponderance of opinion was to rule in all ventures, and was to be expressed by men and women in weekly meetings, and the government was entrusted to four directors. The directors were respectively of agriculture, general industry, of building, and of clothing. These were presided over by a president, elected once a year. Religion was tabooed, and no form

of worship allowed or ecclesiastic authority recognized. They, however, set apart Sunday as a day of rest from toil, and it was devoted to amusements of various kinds. A maxim among them was that each should seek his own pleasure, without interference from any one, in his own peculiar way. This was the ultimate of what they regarded as absolute equality, and comprehended free love, free thought, and free speech.

In the early spring of 1848, the first company of sixty-nine persons sailed from Havre for this yet to-be-found earthly paradise. Their destination was at some place on the Red River, in Texas. Cabet remained behind to gather other recruits. The ship *Rome* bore the pioneer company first to the port of New Orleans, where they arrived on the 27th of March, 1848. They were greeted by the booming of cannon—not, however, in their honor, but in celebration, by the French residents, of the downfall of Louis Phillipe, and the establishment of the second republic of France. The Icarian company proceeded to the Red River country, and from the first suffered intensely. They were soon disillusioned of their fantastic dreams. Yellow fever broke out among them. They were soon penniless, and with discontent and failure, Cabet found upon his arrival at New Orleans, early in 1849, that his company was broken up and had all but perished.

It was at this juncture that he learned of the abandoned city of Nauvoo. Quick to appreciate the rare possibilities of a ready-built city, and fields already fenced and cultivated, in a climate free from fever, he made haste to gather the remnant of the first company, and with his new followers made their way up the Mississippi. They established themselves in Nauvoo, ostensibly for a short time, it being considered only a recuiting station for the gathering of the ideal people who were to proceed thence to the ideal Icaria, when it should be finally located—somewhere yet to be determined farther from the imperfect civilization it was their hope to leave and finally supplant.

But Nauvoo they found to be already well-nigh the realization of their dreams, so far as homes and gardens and fields went. Here all was prepared, and had they been a religious people, they would have said, providentially made to order for them. They took good advantage of the favorable conditions. Confining themseives to their own form of community government, they set to work. They tilled the fields, wrought at trades of various sorts, set up a printing press, and published books and pamphlets in French and German, and established schools. They were so prosperous, for a season, that at the height of their success they numbered nearly five thousand souls.

Fruit culture, especially of the grape, from which they made much wine; silk culture, also, was carried on. They had property in common. They ate at one table. They were industrious, frugal, simple in dress, and had the forms of unity in which the ideal

Christian life is truly to be lived, as at times it has been lived; but the Icarians lacked what nearly all communistic societies have ever lacked, the Spirit of Christ, which is the spirit of unity. The inevitable, therefore, transpired. Cabet, their leader, grew arrogant with power, and dictatorial. Dissension was followed by open hostility, and within five years Cabet found himself an exile, with a handful of adherents, seeking another place for the ideal Icaria. These were waiting at St. Louis to decide whither they should go, when the fatal illness seized their undaunted leader, and there, on the 8th of November, 1856, Cabet died, at the age of sixty-nine years. One branch of the disorganized society struck out for the West, and located in southwestern Iowa, where the last signs of the Icarians, if any are left, may be found. The greater part of the people went back to France. The property was equally divided, and sold, and the opportunity again afforded individuals to secure bargains in realty.

In accrediting Perriton Maxwell with much of the matter contained in this sketch, it is of interest to quote his comment, though we may not altogether agree with it:

"Such is the story of Icaria. In the history of remarkable communistic colonies it deserves a place apart from its fellows. Its makers and martyrs attempted without knowledge to realize the democratic communism of the old Utopian philosophers, and, as disappointing as is its career, the recording of its experiences points a sociological moral that needs no iteration to give it force. Like all of his predecessors and many of his successors who have had the communistic bee buzzing in their bonnets, Cabet failed to understand that human nature itself must first be changed before men can learn to live in perpetual harmony and still carry on their affairs. As yet, the only absolute communistic settlement, in which there is neither disconcerting ambition of leaders on the one side, nor the very human resentment of the led on the other, is found in every cemetery. That is as far as the communistic ideal has traveled in five centuries; that is as far, perhaps, as it will go in five more centuries."

For years, however, Nauvoo remained dormant, so far as expansion goes, in any industrial sense. Latterly grape culture and fruit raising is increasing. The Catholics have established boys' and girls' boarding schools there, and considerable revival of commerce is noted. This will largely increase from the operation of the great power plant, at the Keokuk dam—the greatest in America, located twelve miles below Nauvoo. Here over three hundred thousand horsepower of electric energy has been developed, and the largest locks, greater even than at the Panama canal, have been built to pass the largest man-of-war that can float in the Father of Waters. To dam the Mississippi and construct locks for safe navigation by the largest vessels are said to have been advocated and predicted by the Prophet Joseph Smith.

CHINESE WOMEN AND GOVERNMENT.

China is not generally recognized as a feministic country, nor do we hear much about "woman's rights;" but that is only another point, according to a recent investigator, upon which the world in general is quite ignorant regarding the truly modern state of affairs in some parts at least of that very ancient land. J. P. Donovan, writing in *The Englishwoman*, follows the influence of Chinese women from ancient times to the present day, and finds that it has been, and still is, tremendous. Even England has not been so frequently, we are told, under a "petticoat government." Mr. Donovan's account runs in part, as follows:

In 1882, on the death of the mother of Li Hung Chang, her sons prepared a memoir in which they eulogized her for the transcendent virtues she possessed and attributed the high honors and rank they had attained in the official world to her careful instruction, unceasing care, and wise training. But possibly one of the finest examples of dignity, virtue, and high courage was that of the consort of Hsi Tsung, the last Emperor of the Ming dynasty. For seven years she exercised a remarkable influence over this degraded and debauched monarch. As the annals say of her: "She was one of the most admirable women in Chinese history, and indeed in the history of the world. Her gentle and steadfast character shines brightly to this day against the dark background of those evil times; her lofty ideals, patience, and loyalty smell sweet and blossom even now amid the ruins of a more degenerate age. Seldom has history recorded a nobler life or a more pathetic death." Such was her influence in the palace that she was called "The Goddess Chang," owing to her beautiful and saintly character. It has been said that Chinese women have had their revenge on Confucianism for subordinating them, by adopting and establishing its rival, Buddhism, which the majority of them profess. Foreigners were amazed at the prominent position women took in the revolution of 1911, and the interest they showed in the reform movement which preceded it. The ability they displayed at that time and the ease with which they presided over and addressed public meetings astonished not a few Occidentals, who held erroneous views of women's inferior position in China. To those, however, who had studied Chinese history, and who were familiar with the life of the people, it was not considered extraordinary that the women should have identified themselves with and taken part in the revolution. The "Amazons" who appeared at Wuchang, Nanking, and Shanghai, ready and willing if necessary to go into the fighting-line, were the successors of the heroines who have been celebrated in Chinese poetry, drama, and fiction, and whose portraits appeared in Chinese newspapers to inspire patriotism and zeal for reform. Some years ago, at a public meeting, when the chair was occupied by a Chinese lady, one of her

countrymen who was present said: "A number of our influential men have wives who are as well informed upon public matters as themselves. They live in intimate and full companionship with their husbands, so it is not strange that such women should come into such prominence at public meetings." According to the author of the *Economical Principles of Confucius*, published a few years ago, the word for "wife" in Chinese means equal; and were it not so we should not have in China the records of so many venerable and distinguished women. In a biographical dictionary of 1,628 volumes, no fewer than 376 volumes deal with the lives of celebrated women, and in another biographical dictionary of Chinese artists of twenty-four volumes, four are devoted to the lives and works of great women artists, many of whom obtained high distinction, one in particular being considered superior to all the men of her age.

The mother rules and controls the family, decides when the children are to commence their schooling, finds bride or bridegroom for her child, arranges all matters connected with betrothals, manages all the business of the house, and directs all the social arrangements between friends and relatives, thus reigning supreme in the home in all grades of society from that of the Empress to the humblest housewife in the provinces. This power has always been recognized, as is proved by the fact that in the fourth division of the Ritual Laws, 1200 B. C., the authorities, not wishing the people to hold meetings, prohibited even women from congregating in temples lest they should discuss politics, which might injure the dynasty.

Two of the ablest rulers China ever had were women, during the Tang dynasty, A. D. 618-905, which was one of the most illustrious periods in Chinese history, it being the golden age of literature and poetry. Wu Tseh-tien reigned for twenty years. Another who distinguished herself was the late Grand Empress-Dowager Tzu Hsi, who became notorious in 1900, during the Boxer uprising, with which she identified herself. She was exceedingly able, an excellent Chinese scholar, and well versed in the literature of her country.

Mr. Okudo, at one time secretary of the Japanese Legation at Peking, made a special study of the social life of the Chinese, and he says: "Petticoat government is a common thing in Chinese life, the position of the woman being higher than that of her occidental sisters. China is a country that respects and values her women exceedingly, a country where woman's power is growing."

Not in the clamour of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat.—Longfellow.

"GREAT CLAIMS."

THE Latter-day Saints make great claims to the world. We claim that Joseph Smith was a prophet of God; that the Church he established was not his own, but is the true Church of Jesus Christ upon the earth; that he saw God and His Son Jesus Christ and conversed with them; that by the gift and power of God he translated the Book of Mormon from plates of gold, the existence of which was made known to him by an angel from heaven. To many this claim sounds absurd; but not to those who sift beneath the surface and find out whether the claims will bear the test of reason or of the Scriptures. The true Church of Christ must of necessity make for itself a great claim, otherwise it could not be the Church of Christ. Noah made a great claim. He spoke the truth; but to many he appeared ridiculous. The Christ himself made great claims, but He was ridiculed because he was a peasant—"The village carpenter's son." And likewise His disciples were called Christians in derision as followers of the lowly Nazarene. But there were some who saw beneath the surface, and who saw that the Christ was something more than the village carpenter, and some who detected His greatness were not His disciples either, for many of His enemies knew that He was a greater teacher than themselves. But they were afraid lest all men should believe on him, so they conspired to get Him out of the way. Lies were invented and false tales were circulated to destroy the people's trust in Him. We know how well they succeeded. Men do not persecute those whom they merely despise. They persecute those whom they fear. They were afraid of the Nazarene. "If we let this man alone, all men will believe on Him."

The members of the Church of Jesus Christ of Latter-day Saints are ridiculed by the world; but some are conscious of the great progress the Church has been making, and they are afraid of it because they do not wish to lose their hold upon the people, receiving as they do high salaries for preaching false doctrines which cannot bear the light of Scripture. Mormonism is ridiculed. It is also hated; but look deep into it. Question the motive for its persecution, because the truth has ever had to fight for proper recognition. If we make great claims we are as ready to give sufficient evidence to support those claims. We fear nothing so much as ignorance; but we welcome the light of intelligent investigation. We do not ask that men should merely believe what we tell them. We do not wish this at all, for such men, without they well weigh and consider the teachings of the gospel would, like the seed which fell upon the stones, soon wither away.

Glasgow. F. L. NEWTON.

THE rays of happiness, like those of light, are colorless when unbroken.

THURSDAY, FEBRUARY 26, 1920.

EDITORIAL:

A JAPANESE VIEW OF CHRISTIANITY.

"CHRISTIANITY is declared 'too spineless to command the attention of a virile people like the Japanese.' Such a statement appearing in a secular Tokyo daily carries certain weight from the fact that politically it is looked upon as a semi-official organ. A paper of more independent standing looks upon the article containing it as furnishing food for thought to many, both within and without the clerical and missionary circles. It is the subserviency of Christianity to materialism that has crippled the church and rendered it unable to stay the forces of war and plunder.

"When the missionaries came back after the Imperial restoration, and religion was made free, the Japanese welcomed Christianity as a source of great power for good. Some of the older generation, of fanatical patriotism, did not relish any new religion, but the people in general were ready to give it a chance. They expected to see it demonstrate its possession of the spirit of the first days. And for the first twenty or thirty years of its propaganda Christianity was highly respected, though not formally welcomed. But the little opposition the new religion met with only helped to prove its sincerity and power in overcoming all obstacles. Then came the time of testing, and the new missionaries did not prove so invulnerable as the old. It was but a repetition of the old experience that truth thrives more triumphantly under opposition than under the careless smiles of the world. When Japanese officialdom began to smile on the new religion in order to win the attention of Christendom to treaty revisions, the church too easily fell to the bait, and great attempts were made to cater to the higher classes, the church leaders fawning on officials and even backing them up in their mistakes and weaknesses. As soon as the church began to flirt with officialdom it lost the respect of the masses. The principles of Christianity sounded like cant on the lips of men and teachers who showed a disposition to compromise their convictions; and in such easy-going lives there was a smack of insincerity. From this time the new religion began to suit its attitude to the whims of the higher classes. The missionaries built themselves fine houses and lived materially better than some of our high government officials. They did not speak out the truth in regard to our sins and blunders as in the old days. The Japanese admire men with the courage of their convictions, and in religion above all things. The new attitude of compromise

with the world had the same deteriorating effect on religion in Japan that it had in Europe. The new faith is losing its grip on the national mind! It is too spineless to command the attention of a virile people like the Japanese."

How universal it has become to condemn the so-called Christian religion for its inefficiency, as presented by its present-day ministers. In almost every country of Christendom the complaint is lack of vitality, of real authoritative power to convince the minds and to convert the hearts of the people. It is also being challenged and much doubted in the countries of heathendom. It appears from the above to secure less respect in Japan at the present time than when Christian missionaries were first permitted to labor there.

Intelligent men and women of whatever race or country are aroused and awakened to the fact that the Christianity of the present day is not what it was in former days; and in nations, other than Christian, the demand is being made for a religion and church having not only a form of Godliness, but the power thereof. It has not taken long for former worshipers of heathen gods, won for a period to the ideals of Christianity, to discover that they were being given empty forms of faith by unauthorized ministers, were being fed on dry husks without nourishment, by teachers for hire and diviners for money; and that the new or Christian religion so served is not any better than the heathen worship of their ancestors. They therefore reject it, as the writer quoted observes, as "too spineless to command the attention of a virile people like the Japanese."

When the missionary work of the Latter-day Saints was begun in this generation, almost the first effort to preach the gospel and convert the people, was directed to the benighted Indians—to the ignorant, debased descendants of a once mighty race who were without knowledge of God or any of His precepts, heathen as to every doctrine and principle of Christianity; having, nevertheless, a latent love and worship of the Great Spirit in their hearts which a vague tradition had kept alive through the ages. To these people Oliver Cowdery, the man who preached the first public sermon of this dispensation, was called, in April, 1830, to open the first mission among them, and together with Parley P. Pratt and Ziba Peterson began that labor in the following September. From then until now missionary labors have continued, and have extended to many tribes and nations of Indians, and other descendants of God's chosen people known among us as the Lamanites, and in the world as heathen. Of these are the Hawaiian and other Pacific islanders; among them are the Japanese and the native Mexicans and South Americans. Many thousands have accepted the gospel and been baptized by the elders sent among them, and the missions are thriving at the present time, in spite of the opposing sectarians.

It is a patent truth that the greatest difficulty the elders have ever encountered in carrying their message to these aboriginals and heathen peoples has been due to the opposition and false doctrines of the sectarian Christian missionaries. It has taken time and patience to carefully weed out the errors of doctrine taught as Christian, and to lay anew a true foundation of faith meet for repentance and baptism for the remission of sins, that the deluded people might be fit to receive the Holy Spirit and become Christians in deed, as well as in name and pretense.

How blessed will they be, as well as the misled hosts of the Christian nations, in the day they discover and altogether admit that the Christianity of the world is spurious, and that heathen gods are powerless to save; when they shall call upon the God of heaven, the only true and living God, for the truth to be revealed to them in its simplicity, with its saving grace and power; when they shall discover that He is, that He hears and answers prayer, and has sent his messengers with salvation on their lips and in their hearts, "full of grace and truth!"

J. F. W.

PRAYER AND ITS ANSWER.

We forget that true prayer is not a continual appeal for things that we want, but a continual expression of our willingness to accept what our heavenly Father sees we need, and the two things are often worlds apart. There are no beggars at the gates of heaven. Nowhere else is the rule, that what a man gets he shall work for, more rigidly applied; because it is not a rule, but a part of the fundamental order of life. It is idle for a man to try to study algebra until he has gone through an elementary arithmetic; to compose a symphony until he has learned the art of writing music; to paint a picture until he has mastered the use of colors and brushes. It is equally useless for a man to expect nobility, purity and unselfishness until he has gone through a discipline which has evolved those qualities out of him rather than brought them to him. For this reason prayer and works can never be dissevered, except in those rare cases where there is nothing to be done except to wait on the will of God, and then prayer becomes an earnest petition for quietness of spirit and willingness to be led.

Men and women are always praying without knowing it; they are silently asking for things and actively striving to get them. Men and women do not get their physical sustenance by an invocation to Divine Providence, they get it by digging and planting, reaping and winnowing, grinding, mixing and baking. This is the real prayer for bread, perhaps the most universal prayer that has been offered; for there never has been a time when this prayer has not been ascending from the whole human

family; nor has there ever been a time when the answer to that prayer has not been growing more generous and complete. As men have learned to ask, God has given; and asking has meant the study of the soil, invention of new implements of agriculture, and more intelligent methods of work. The universal prayer for bread has been made, not by beggars but by a race willing to put itself in a position in which prayer could be answered. The chemistry of the universe is at the disposal of men who pray in this spirit; and all the forces of nature come to their aid and with the help of God, help to answer their prayer.

In like manner a man secures the answer to his prayer for moral excellence by resolutely and definitely seeking moral goals; and purity of thought, by making use of all moral education which comes his way; and the world is full of organized and unorganized schools for moral training. If a man or woman is eager to be loved, and that becomes the burden of his or her prayer, he can secure the answer only by making himself lovable, and this should be the desire of every true Latter-day Saint. If his soul cries out for beauty, which God has so lavishly spread over the whole face of the earth, he need not go to Sicily or Greece or make a tour of the Mediterranean; he needs only to educate his eyes to become the companion of nature in fields and woods, and gaze on God's own handiwork, to make himself familiar with good pictures, and to put him under the influence of good music, for good music is of the inspiration of our Heavenly Father.

For the whole world is organized to answer prayer, and if one puts one's self in the spirit of the gospel of Jesus Christ, and submits to the teachings which the gospel, the earth and society offer him, through all manner of opportunities, the answer to prayer is unerring and inevitable. It is not a matter of chance; it is always the expression of the righteous will of our Heavenly Father; and when we put ourselves in tune with the Infinite, when we learn to take all that God gives us and turn it to good effect, even if it is not exactly what we prayed for—for our God does not give us what is not good for us—we will then understand how to make the best of life.

I trust, dear reader, that you enjoy the same feeling of gratitude to our Heavenly Father, for all his goodness to us, that I do in writing this article. My sole desire is, that it may reach some souls that may be groveling in darkness and enlighten them with a desire in their hearts to learn more of the gospel of Jesus Christ, and of the efficacy of prayer.

Sparkbrook. FREDERICK J. BARBOUR.

WE have nothing to enjoy till we have something to impart. He only lives who is not a reservoir, but a fountain.

TIME PIECES.

THE first people who appear to have used an instrument for allotting the day into portions were the Assyrians, who invented the clepsydra, or water clock, at a period too remote for precise calculation. All that is positively known is that the apparatus existed before the overthrow of the Assyrian empire by Abaces and Beleses, in the year 759 B. C.

This water clock was nothing more than a brass vessel of cylindrical shape holding several gallons of water. A very small hole was bored in one of its sides, through which it emptied itself five or six times a day. Under the reign of Phul, the royal palace of Nineveh and each of the principal districts of the city possessed a water clock of the same shape and capacity. They were all filled as nearly as possible together, at the signal of a watchman stationed on a tower to proclaim the rising of the sun, and they remained all day in the keeping of officials, whose business it was to fill them as soon as they became empty. There was a regular staff of criers employed in connection with each of the time offices, and as often as the water clocks were replenished they passed through the streets shouting out the fact for the benefit of the towns-people. In this crude manner a sort of rough computation of the flight of time was obtained. The intervals between the filling and emptying of these vessels were called "watches," and were of about two and one-half hours' duration. It is hard to suppose that the water clocks kept very steady pace with each other, for the difficulty of making the vessels of the same size, of drilling them with holes precisely the same in diameter, and of supplying them with water of just the same density must have given rise to a great deal of irregularity in the working of these machines.

The clepsydra remained in its primitive condition for many centuries, and it was not until the invention of the sun-dial at Alexandria, 580 B. C., that it underwent any improvement. About that time an Egyptian of Memphis added a dial, with a hand, to the clepsydra. The hand revolved on a pivot, and communicated with a string which was fastened to a float. As the water leaked out the float fell with it, and the tension of the string caused the hand to move around with spasmodic jerks.

This reform, though meritorious in theory, proved deficient in practice, for the old difficulty of getting the clocks to keep step was doubled when the system became complicated with dial, needle, string and float. But notwithstanding its drawbacks, the improvement was a valuable one, because it prepared the way for further changes, and led to the perfection of the water clock by the substitution of a system of dented wheels for those already in use. The wheels were set to work on the water-mill principle,

and the addition of a second needle allowed the clock to mark the fractions of the different "watches."

When Pompey returned to Rome, in the year 62 B. C., from triumphing over Antiochus and Mithridates, one of the most valued trophies he brought with him from the treasures of the King of Pontus was an Egyptian clepsydra, marking the hours and minutes according to the method of horology in use in Rome. The cylinder, which served as a receptacle for the water, was of gold, as was also the dial plate. The hands were studded with small rubies, and each of the ciphers that denoted the twenty-four hours of the day was cut out of a sapphire. The cylinder only needed replenshing once a day.

Then came the age of darkness that followed the overthrow of the Roman empire. The barbarians who conquered the imperial city had very primitive methods of marking the course of time. At the break of day, when the chieftain of the camp or village rose, a boy slave came and took his position at the entrance of the hut and sat there with two helmets, one full of pebbles, and the other empty before him. His business was to transfer the pebbles, one by one, from the first helmet to the second, and not too fast, after which he surrendered the position to some one else, who repeated the operation, and so on till it became dusk. As the helmets were large and the pebbles small, it took about two hours to make the transfer. As soon as the helmets had been emptied, the fact was proclaimed through the camp by the striking of a sword against a shield, gong fashion, at the chieftain's door.

It was the famous caliph of Bagdad, Haroun-al-Raschid, who restored the old water clock to Europe. In the year 807 A. D. he sent a very beautiful clepsydra to Charlemagne, but it was looked upon as a thing to be admired and not to be copied after. The reason of this was that the sablier—sand-glass—had been invented in France shortly before the accession of Charlemagne, and this contrivance was considered handier and more simple than the other.

The first sablier was invented by the man who re-invented the blowing of glass after the secret had been lost for years. He was a monk of Chartres, named Lustprand, and the sand-glass he made was the exact prototype of all that have been made since. It consisted of two pear-shaped receptacles joined at the slender ends. When the sand had all run from one end to the other, the lower glass was turned uppermost and kept in that position until empty. Charlemagne caused a monster sablier to be made, with the horal divisions marked on the outside by thin lines of red paint. This was the first hour-glass. It required to be turned over only once in twelve hours, and it kept time with as much precision as the best lever clocks. Many persons still consider the hour-glass the best timekeeper ever invented. King Alfred devised a method of computing time by means of a rushlight set in

a lantern. Anything more unsatisfactory or expensive than this it is hardly possible to imagine. One might very well flicker for an hour, and another flame away in ten minutes.

The first real clock was set up in 1734, during the reign of Charles V. of France. The maker was one Henri de Vic, an Arab who had been converted to Christianity. This clock was a monster machine, weighing five hundred pounds. It was put up in the tower of the royal palace, now the Palais de Justice, and attracted crowds of spectators for several months after it was erected. The maker received a pension of one hundred crowns of gold for life, and was ennobled. He was the first artificer to whom this distinction was conferred in France. From this time the making of large clocks for public edifices was carried on throughout Europe. But it was not until the beginning of the sixteenth century that small clocks were made for apartments. The first one came from Florence in 1518, as a present from Julio de Medici to King Francis I. of France.

The invention of watches had preceded by a few years that of small clocks. Popular tradition ascribes the invention of watches to Peter Hele, of Nuremburg, in the year 1490, but King Robert, of Scotland, possessed one as far back as 1310. German watches were not introduced at the English court until 1597. They cost fabulous sums of money, and were made in fancy forms, such as acorns, olives, walnuts and crosses, and were also worn as pendants to ladies' bracelets. Claude, wife of Francis I. of France, had one so small that it was set in a ring.

Hugens, of Zulichem, invented the pendulum clock, the simplest and most admirable machine. The invention of the spring pocket watch is accorded to the Englishman, Hooke, in 1658, and eighteen years after this the first repeating watch was made in Amsterdam. Since 1676 no new developments have been made in the mechanical science of horology, but in the latter days Heleses and Hugenses have discovered several methods of making clocks go by electricity without giving the trouble of winding.

France now carries off the palm for the exquisite beauty of ladies' watches, while England and the United states have great reputation for the soundness and finish of gentlemen's watches.

KASSAN.

FROM THE MISSION FIELD.

Socials.—An excellent party was held at the home of Brother James Hook, February 12th, 1920. The Loddon saints, and a number of friends were present. Games, songs, and several musical selections were rendered by the saints and friends. Refreshments were served. All derived great benefit, and felt much better for meeting together. This is the first of a series of socials to be held, at the instance of Elder Francis M. Skinner, who

labored in the Norwich conference several years ago, and now sends his compliments and some money to help provide the entertainment.

In aid of the Relief Society the Gateshead branch gave a social on Thursday, February 12th, 1920. There were many who came to enjoy the songs, games, and recitations, which the program consisted of. During the evening the Relief Society sisters served refreshments. The social was a success, and a good sum was realized.

Branch Conferences.—The Leicester branch conference was held February 15th, 1920, President Frank Wheatley presiding. There were in attendance: Elder Junius F. Wells, from Liverpool; President Virgil B. Stallings, of Nottingham conference, Elders Alexander M. Graham, Pears and Coombs, and Elder Newton, from Glasgow. After the opening exercise, Elder Wells gave an interesting talk on life experience and missionary work, and how he had helped to beautify the birthplace of Joseph Smith; and he spoke of the wonderful work done by the Prophet, also telling about the gospel coming to Great Britain in 1837. At the second session the branch authorities were sustained: Frank Wheatley, president; George Gent and Thomas Hickling, counselors; Lizzie Welch, clerk. The choir rendered, in a splendid manner, the anthem, "O Lord most merciful," which all present enjoyed. Elder Pears spoke encouragingly to all. Elder Wells then addressed the saints and friends upon the glorious possibilities of the gospel, and showed how it was a shame for men to lower themselves and their dignity to seek and converse with unembodied spirits of the devil. At the evening session the Sacrament was administered; the choir rendered, "Song of the Redeemed." Elder Wells complimented them on the splendid work they are doing. He told the people of the great responsibility that is resting upon the Latter-day Saints here. Said it will take a knowledge of the gospel of Jesus Christ to save men and women, and those who have it must carry it to others. Elders Bertram J. Coombs, Wilfred Bradley, Fred. Newton and Alexander M. Graham each spoke a few minutes. Bore testimony to the truth of the gospel, and what it has done for them. President Stallings thanked all for their support in making the conference a grand success. There were in attendance sixty saints, friends, and investigators, and all left the hall in the evening built up and strengthened by the words of counsel and advice given throughout the day.

A district conference was held in South London, Saturday, February 15th, 1920, President James Gunn McKay presiding. At the priesthood meeting, William E. Attwood, President of the Croydon branch, and President George T. Long, of the South London branch reported the condition of their branches; after which the problems raised were discussed, and questions answered

satisfactorily by all present. At the Sunday-school session an interesting program was rendered by the members of the two schools. President George Albert Smith was in attendance at the evening session, and delivered a most excellent, faith-promoting sermon to a large and appreciative audience. Sister Anna O. McKay testified to what the gospel meant to her. Concluded with a brief summary of the work of the day by President James Gunn McKay.

FAITH.

I think if thou couldst know,
Oh soul! that wilt complain,
What lies concealed below
Our burden and our pain;
How just our anguish brings
Nearer those longed-for things
We seek for now in vain—
I think thou wouldst rejoice and not complain.

I think if thou couldst see
With thy dim mortal sight,
How meanings dark to thee
Are shadows hiding light,
Truth's efforts crossed and vexed,
Life's purpose all perplexed—
If thou couldst see them right,
I think that day would seem all clear, and wise, and bright.

And yet thou canst not know,
And yet thou canst not see,
Wisdom and sight are slow
In poor humanity.
If thou couldst trust, poor soul,
In Him who rules the whole,
Thou wouldst find peace and rest;
Wisdom and sight are well, but trust is best.

A. A. PROCTER.

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